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AUGUST, 1829.

No. 8.

COMMUNICATIONS.

ON PRAYER; AN ADDRESS TO THE CHURCHES.

THAT prayer is a duty we need not labor to prove. The volume of inspiration has decided the matter; for it informs us that our Lord spake a parable to this end, 'that men ought always to pray, and not to faint.' It directs us to pray without ceasing. It points to Calvary; it exhibits there the blood of atonement, and shows us the way of access to the mercy seat. It teaches us how to come, 'lifting up holy hands, without wrath and doubting.' It abounds in exhortations and commands to offer prayers, and in assurances that, ascending from contrite and believing hearts, they shall be heard. 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.'

We live in a world of trouble. Often the brightest morning is soon overcast with clouds and darkness. Our favorite plans are frustrated. Our fairest hopes in life are cut off, as the blossoms of spring by an untimely frost. We are visited with losses and sickness. We see our dearest kindred and friends torn from us, and laid in the cold grave. Living troubles also, in various forms, arise from sources from which we least expected them. Perhaps, too, the light of God's countenance, which once beamed upon our souls, is withdrawn; while the sinfulness of our hearts and of our lives fills us with distress and gloomy doubts.

At such a time, brethren, you well know where, and where only, relief can be found. 'Is any among you afflicted, let him *pray*.' Instead of increasing the weight of his afflictions by an obstinate and silent melancholy, or by constantly complaining to men, let him retire and pour out his complaints in secret to God. He may then hope to come forth comforted, sweetly resigned to the will of his heavenly Father, and rejoicing in the precious promise, 'As thy days, so shall thy strength be.'

AUGUST, 1829.

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It is not under great and overwhelming calamities only, and those which come in a manner directly from the hand of God, that we are to resort to prayer. Afflictive events frequently befall us, which, compared, for instance, with the death of a dear relative, would be accounted small, but which, however, in no small degree, imbitter our existence. We daily think of them, and perhaps complain; and especially if they have arisen from the misconduct of others, we are apt to make them too often the subjects of conversation with our friends, while we neglect to mention them to our 'Father who seeth in secret.' Surely this is not the method in which He, without whose notice not a sparrow falls to the ground, would have his children receive his dispensations.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful songs would oftener be,
Hear what the Lord has done for me.

We are daily exposed to temptation. Each is liable to be 'drawn away by his own lust and enticed.' The perverse tempers of some with whom we have to deal, the insidious designs of others, and our peculiar circumstances, sometimes all conspire to lay a snare for us. Alas! how many have been taken in an evil hour! How many have brought anguish to their own bosoms, and a reproach to religion! Where then is our own security? Our Lord has left a solemn admonition: '*Watch and pray*, that ye enter not into temptation.' Prayer is admirably adapted to calm the tumult of the passions, to repress every unholy desire, and awaken a becoming recollection that the eye of God is upon us. And if deeply impressed with this recollection, could you, brethren, plunge into sin? On the contrary, you would find that God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape.' It is folly, it is sin, to wait for the near approach of danger. Let us rather secure beforehand the protection of the Almighty. But however sudden and strong may be the temptation, nothing can excuse us from turning away, or making a pause, and raising at least a silent prayer to heaven.

Is the appearance or demeanor of any around us disagreeable? Perhaps the fault is in ourselves. But whether it is or not, we shall find that prayer for them in particular, is one of the best expedients for enabling us to bear with them, and for preventing in them, as well as in ourselves, the tendencies to strife and animosity.

Have we been injured by any persons unfriendly to us? We are in danger of indulging unchristian feelings towards them. To guard against those feelings, to produce in ourselves the forgiving temper which the gospel requires, and the pity which our enemies need, what can be better adapted than to pray for them? And what is the direction of our Lord? 'Pray for them who despitefully use you and persecute you.' Indeed it is impossible to offer for ourselves an acceptable prayer, while in our hearts we have ill

will towards any person. This the Saviour most explicitly teaches; and of this he would have us solemnly reminded whenever we bow before God, and ask the forgiveness of our trespasses.*

Has a brother fallen into sin, or by some means has he had his affections alienated? We endeavor to reclaim him. But 'a brother offended is harder to be won than a strong city.'† Shall we go in our own strength? Shall we not rather first of all spread the case before *Him* without whom we can do nothing, and engage him to undertake for us? Perhaps it is a personal offence against us that the alienated brother has committed. It has been repeated, and others have been added, till we can endure it no longer. We feel that he must either make retraction or be excommunicated; and perhaps we have so far lost our charity for him that we insensibly begin to prefer that he be excommunicated. But, though we do not expect to gain him, we must, for the sake of form, take the previous steps requisite in order to bring him for trial before the church. Brethren, whenever such are our feelings, we are in the utmost danger of going to the offender with a wrong spirit. Would it not be wise for us to retire, and humble ourselves in prayer at the feet of the great Searcher of hearts? Would it not be wise to pray for ourselves and for the offending brother, not only once, but again and again, till the injury done to us, or to our particular friends, becomes the least of the motives that actuate us; till the bleeding cause of Christ fills our view, and constrains us; till we feel that tenderness of heart, that sincere and ardent desire for our brother's reformation, which will lead us to entreat him with tears? Prayer thus attended to, we are sure, would be followed with a blessing. Many new offences would be prevented, and many an old one would be healed forever. The number of doubtful and distracting cases brought for the decision of the church, would thus be diminished, while the spiritual health of her members, and the honor of her Redeemer, would be promoted.

Is any one in doubt with regard to some doctrine or duty of religion, or with regard to the place which he should occupy in the church? He is exposed to error. Even while he is laboriously employed in seeking the path in which he should go, his own heart may secretly incline to lead him astray. He needs the faithful hand of a kind, a heavenly Father to guide him. Is he a child, and will he not ask for it? Prayer, genuine prayer, cannot but tend to produce that teachable and obedient disposition, that humility, that entire resignation to the divine will, which says from the heart, 'Lord, what wilt thou have me to do?' Then with increased faith he may read, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.'‡

In our worldly concerns, as well as in our spiritual, we need the guidance of an unerring friend, and the blessing of Heaven. Whenever, therefore, we think of taking any important step, let us

* Matt. vi. 12 and 15.

† Prov. xviii. 19.

‡ James i. 5.

not neglect the best of counsellors. 'In all thy ways acknowledge him, and he shall direct thy paths.'*

Our remarks have hitherto related to prayer as performed chiefly in secret. We can now say but a few words concerning it as performed elsewhere.

Who can number the benefits which prayer in the family is obviously adapted to produce? 'It is a good thing,' says the Psalmist, 'to give thanks unto the Lord—to show forth thy loving kindness in the morning, and thy faithfulness every night.' It is a most reasonable service. It promotes habits of regularity. It reminds those who are under our care, that in our government of them, we are acting under the authority of the great Parent in heaven. Above all, it tends to produce on our own minds, and on the minds of those whom we are commanded to bring up 'in the nurture and admonition of the Lord,' a deep impression of dependence on God, and of obligation to him. It affords us daily the most favorable opportunities of reading the words of eternal life to our families, and of giving them to perceive, as we bear them in our hearts to the throne of grace, our ardent desires for their salvation. In this duty, dear brethren, let us be constant. Let us have some fixed time allotted for the service—an early hour—a time when, in general, the family can most conveniently be together. Then, if possible, let no worldly business intrude upon the season assigned for devotion. In our prayers let us aim to be simple and pertinent; simple, that our children may understand us; and pertinent, alluding to the occurrences of the day, or whatever may be of special importance to any of the family, that all may be interested. And let us be concise, that none may be wearied. Thus our prayers, varied, and solemn, and brief, and frequent, will be likely to ascend warm from the heart. We may rest assured that they will not ascend in vain. Only let us remember that through the day our conduct before our families, must attest the genuineness of our devotions.

In public worship prayer holds a most important place. It imparts additional weight and solemnity to all the other performances; and often its influence upon a congregation is not less salutary than that of preaching. But were we to avoid more carefully, an indolent, not to say a disrespectful position of the body, the roving eye, and the wandering mind; were we never to forget that it is our duty, not only to hear a minister or another person pray, but devoutly to join with him, and, as with one heart and one voice, to *pray ourselves*, we have reason to believe that the public supplication would oftener be answered in copious showers of heavenly blessings upon the people.

Meetings designed principally for social prayer, have ever been among the most precious to Christians. How often at such meetings, dear brethren, have your drooping spirits been revived, your faith invigorated, your very souls refreshed! How often have your hearts glowed with increased love to the disciples of Christ! How often have you had an affecting view of the infinite value of

* Prov. iii. 6.

the gospel, and longed for the conversion of sinners! And how often, in fact, have prayer meetings been the precursors of signal deliverance to the church, and of extensive revivals of religion!

To encourage his followers, however few in any place they may be, that can assemble, our Redeemer has made the gracious declaration: 'Where two or three are gathered together in my name, there am I in the midst of them.' It is not, indeed, to be supposed that the mere fact of our being assembled will excite in the omniscient Jehovah a greater attention to our prayers than they would receive if offered by us apart and at different times. But surely it is our duty to regard every indication of his will; and it is delightful to observe how admirably he has adapted all his requirements of us to our condition, and all the means that he employs to the accomplishment of his purposes. We are not merely individuals: we are also social beings. We are affected by the feelings and the actions of those who are around us. At a prayer meeting, some person is impelled by the call of manifest duty to proceed. The spirit of ardent devotion breathed forth by one in a company of Christians, is an obvious and a common means of exciting it in the rest. One is also roused by the present example of another. Thus more prayers are made than would have been made, had there been no meeting: they are offered with the voice and the heart by more of the saints, and with more faith and fervency.

The same grand motives which urge us to meet once, urge us to continue to meet; and the permanent appointment of a time that recurs regularly after certain intervals, it is evident, conduces much to the continuance of a meeting, and to a general attendance. And the reasons which exist for Christians who reside near each other to assemble at the same place, exist, in a great degree, for them all to assemble somewhere at the same time. The example in one town or country calls loudly to the friends of religion in others to awake. It reproaches their neglect. It encourages their humble attempts. When the appointed hour of special prayer arrives, the recollection that the children of God in various parts of the world, in America, in Europe, in Africa, and in Asia, are this moment presenting their fervent supplications for the coming of the kingdom of our Lord, can hardly fail to produce in the Christian some emotions favorable to devotion. It reminds him of his own duty, and of his exalted privilege. It asks him how he, saved from eternal wo, a child of God, an heir of heaven, can be so engaged in worldly pursuits as to forget the perishing millions around him, or be unable to spend an hour or two in entreating his heavenly Father to cause them to 'taste and see that the Lord is gracious.' It prompts him to attend the appointed meeting, and it inspires him with additional fervency as he approaches the throne of grace.

With these views, dear brethren, we indulge the pleasing confidence, that, in every church, you will, with increasing interest and promptitude, unite with our brethren throughout the world, in supporting a meeting for special prayer. "The establishment

of a prayer meeting, *the first Monday evening in every month*, for the revival of religion and the extension of Christ's kingdom in the world, was at an association of Baptist ministers and churches held at Nottingham, (England,) in 1784. Soon after this period, Christians of other denominations began to meet on the same evening for the purpose of offering up solemn prayer and praise to God. The pious example has been almost universally followed. On the first Monday in every month, the prayers of the saints ascend to the Father of mercies, like one vast column of incense, from every quarter of the globe."*

It will be recollected that the monthly concert has been affectionately recommended to all our churches by the General Convention of the Baptist denomination in the United States. It is now affording to multitudes of them some of their most delightful seasons. Songs of praise, fervent prayers, brief accounts of revivals, and striking pieces of religious intelligence, following each other in due succession, give variety and interest to all the exercises; while, to the eye of faith, the divine Saviour appears in the midst of the assembly, breathing on them the Holy Spirit.

Partakers of the heavenly calling! Disciples of Christ, that love his truth and his commands! let us *all* 'wait on the Lord,' and 'be of good courage.' In this day of wonders, let us 'with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,' present our supplications for all men; for all in authority, that they may rule in the fear of God, and that the rights of man may every where be enjoyed. At a time of political commotion, especially, let us humbly and earnestly commend our country with all its endeared institutions, to the holy and gracious Ruler on high; and then we may hope, in proceeding to the discharge of our duties as members of the civil community, to exhibit a salutary example of Christian moderation and dignity. Let us pray for the churches, that they may be built up in the most holy faith, and in the order of the gospel, abounding in brotherly love, and adorning the doctrine of God our Saviour in all things; for different denominations of professed Christians, that all may be delivered from every error in principle and in practice; for the right instruction of the young; for heavenly wisdom upon all to whom have been intrusted in any measure the interests and character of seminaries, whether of secular or of sacred learning; and for continual showers of divine, sanctifying influence upon the instructors and the instructed. Let us pray for the enlightening of the poor and ignorant; for the diffusion of the Scriptures, that all the inhabitants of the earth may read, each in his own language, the word of God; and for the success of other efforts, whether direct or indirect, to make known the truth as it is in Jesus. Let us pray more fervently than ever for ministers of the gospel, that they may be full of the Holy Ghost and of faith, scribes well instructed, able and faithful; that they may be sustained under all their trials, that they may shun not to declare 'all the counsel of

* See American Baptist Magazine, Vol. I. p. 19.

God,' that they may be led to treat most on the most needful subjects, always bearing in mind that they are to watch for *souls* 'as they that must give account.' Let us also raise our fervent and united prayer to the throne of God that missions, conveying the genuine gospel to the benighted nations, may be supported with becoming zeal and liberality; that all who have the superintendence of missionary efforts, may in all the affairs which shall come before them, be guided to the adoption of such measures as shall be pleasing to the great Head of the church; and that the missionaries, those dear brethren and sisters who have gone from us to heathen and barbarous regions, though far from kindred and Christian friends, and though exposed to innumerable dangers, may be shielded by the arm of the Almighty; that they may be cheered and strengthened in their work, and be permitted to see their labors crowned with the blessing of Heaven. It is estimated that six hundred millions—about three fourths of the human race—are involved in the abominations and the miseries of heathenism or of Mahometan delusion. O brethren! who that has himself ever known the preciousness of Christ crucified, can neglect to raise his fervent cry to that Being who only is able to open their blind eyes, to subdue their hearts, and give to the Son the heathen for an inheritance, and the uttermost parts of the earth for a possession? With equal fervency let us pray also for the destitute of preaching, and of faithful preaching, in countries usually denominated Christian; and, remembering that 'neither is he that planteth any thing, neither he that watereth, but God that giveth the increase,' let us implore his mercy upon those to whom the gospel is preached, that to them it may be 'the power of God unto salvation,' and not by being disobeyed, become the means of their aggravated condemnation.

While thus we *pray*, it may be hoped we shall perceive that, to be consistent, we must *do* all that is in our power for the prosperity of the Redeemer's kingdom. Shall we then shrink back, and neglect to pray? No, brethren. We will not; we cannot. The promises of Jehovah, and the astonishing movements of the present day, urge us onward. May the language of every heart be, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

No. III.

Special Introduction to the Scriptures.

Besides the loftiest religious ideas that any outward and imperfect system contains, the Writings of the Old Testament contain also the most elevated notions of God, majestic songs of praise, powerful attacks upon religious errors, excellent instructions upon

the difference of a merely outward, and a truly spiritual and devout worship of God. They are certainly the only book of antiquity, in which a deep religious feeling is expressed.

Not less important are they in their moral instructions. These are found, 1. in a multitude of short energetic sentences; 2. in instructive and warning examples; 3. in spiritual songs, which are patterns for every expression of devout and moral feelings and sentiments. Yet many of the most instructive portions have traces of the imperfect character of the period and of the people. Hence the inexperienced reader needs the guidance of the experienced; and the pure morality of the Gospel still remains as the standard, by which every thing is to be judged.

OF THE INDIVIDUAL BOOKS OF THE OLD TESTAMENT.

The Mosaic Writings.

With Moses, (1500 years before Christ,) began the literature of the Hebrews, if we may so speak. He is by all considered as one of the most remarkable men of antiquity; remarkable for his early misfortunes, his education, his patriotism, his enterprising and persevering spirit, his unshaken trust in God, his lasting influence upon his nation, his various services, and particularly for his Law.

Five Books, or the Pentateuch, bear his name. Antiquity ascribes them to him as their author. Documents and fragments of an earlier age are found in them, and other portions could have been written at a later period. That, however, much proceeded from Moses, can be proved by weighty reasons; [and the genuineness of the Pentateuch has been most satisfactorily vindicated by Jahn in his Introduction to the Old Testament.*]

Great and extensive was the influence of the Mosaic Writings upon the Jewish nation. They are their oldest historical documents, their code of laws, the archetype of their language, the regulator of the instructions of their later wise men, frequently the materials of their poets. In reverence for them, even the Jews and the Samaritans unite.

But they are also most remarkable and interesting for later times, as certainly the oldest monument of legislative wisdom. Some laws, for instance those relating to marriage, have long served as rules even for Christians; and upon the decalogue are founded the Christian morals. A philosophical study of the particular laws, must fill every impartial mind with great regard for the lawgiver, although his precepts, adapted to a particular place, time, and people, are as little fitted, as they were intended, to be a system of universal legislation.

Genesis.

The contents of this Writing are, first, an account of the origin of all things, particularly the primitive history of the human race; then the history of the patriarchs of the Jewish nation up to the

* See also the Biblical Repertory, for Oct. 1826.

time of Joseph, (1750 years before Christ.) There is no older, more valuable, and more credible information respecting the primitive world.

An account of the creation of the world, precedes the history of the first human pair and their descendants. What of these remained after the great flood, became the original stock of a new generation. The most ample accounts are those respecting the patriarchs of the Hebrews; Abraham and his son Isaac, his grandson, and his great-grandson Jacob and Joseph. With the historical accounts are mingled poetical fragments.

Genesis is, in general, as an accurate study of its contents and manner of treatment shows, not a continuous historical work, but a collection composed of separate parts. Otherwise the same transactions would not be related more than once, though in different expressions, as the history of the Creation, Chapter i. and Chap. ii. 4, 6; the Flood, Chap. vi. 1—7, and 11—24. Even the name of God is exactly distinguished in these distinct portions. Sometimes it is Jehovah, (in English, the LORD;) sometimes it is Elohim, (in English, God.)

The manner and the language are distinguished by the greatest simplicity, and by a view of things adapted to the childhood of the human mind. One sees, that the author gives no more than he has; seeks not, by exaggeration and fiction, to compensate for the want of certain accounts. But what is related, namely, of the gradual progress of men in cultivation and ideas, bears the impress of naturalness and of internal probability.

But in order to judge rightly respecting so ancient a book, one must examine it from a true point of view, and thus come to the reading of it. He must regard it as exhibiting sketches that pertain to a period of time altogether different from ours. For this purpose, an acquaintance with other very old works, as for instance Homer, may be recommended as a very good means of helping, particularly to comprehend the spirit and character of the patriarchal age; since both writings shed mutual light upon each other.

The most remarkable, but in part the most difficult sections, are those respecting 1, the creation of all things; 2, the first sin, or the fall of the first parents; 3, Noah's flood; 4, the life of Abraham, Isaac and Jacob; 5, the history of Joseph.

For an Israelitish reader, Genesis was very important, especially as the history of his ancestor Abraham, and the next patriarchs, from which the origin of many laws and customs could be explained. To us, it is worthy of regard, not only on account of its antiquity, but also many portions contain most excellent matter for religious and moral consideration. Much also in the later writings refers to this.

Exodus.

The contents of this book consist 1, of historical pieces—what befel the descendants of Abraham who removed to Egypt; the birth of Moses; his endeavors to rescue the nation from servitude; their departure from Egypt; the marching of their army, the giving of the Law, and its consequences. 2, Of laws of vari-

ous kinds, among others the well known ten commandments, Chapter 20th, &c.

An obvious design of the arrangements for external religion, was the preservation of it amidst the errors of Polytheism. But how many coverings were then necessary, to procure for the truth an entrance among a people so affected by matters of sense! The victor's song (Chapter xv.) belongs to the oldest and most beautiful triumphal poetry.

Leviticus.

The greatest part of the contents consists of laws for the priests, or precepts respecting that which the Israelite was required to observe as to his offerings, as to his sicknesses, towards his slaves, and in respect to marriage, and that over which the priests were required to watch. Some portions are historical. The whole is manifestly composed of separate earlier injunctions. As being instructions for the priests, it would be especially important for this class.

Numbers.

The numberings of the people, (whence the name,) compose the beginning. Religious and civil laws fill up another considerable portion. The historical events fall partly in the second year after the departure; partly after an unfilled chasm of thirty-seven years, in the 40th year of the long march.

To a Hebrew it was valuable, as a genealogical account, as a land-record, as a document respecting boundaries, and as a contribution to the national history. This importance it cannot have to later readers. A part of the events is besides very dark, and the illustration very difficult. The oracle of Balaam, as well as the whole history, is remarkable in more respects than one.

Deuteronomy.

Much that is contained in the three preceding books is repeated here. One can consider this as a compressed representation of the Mosaic constitution. Besides, it contains powerful speeches of Moses; and, in his sublime poem and his farewell benediction, masterly remains of oriental poetry.

A part only of this book could Moses have written down himself. Some of it falls even in the times after his death. But it is an authentic monument of his spirit, a justification of his designs, an assurance of his pure patriotism; altogether after his manner, fervent and moving.

Morality and piety are made, in this book, the condition of the prosperity, the freedom, and the greatness of the nation. They seem, according to the notions and the speech of antiquity, as their immediate, positive reward. The particular laws, here partly repeated, partly more definitely fixed, show a comprehensive regard to the maintaining of civil order, by a pure and elevated morality.

The Book of Joshua.

Joshua, an upright man, and a valiant warrior, formed by the most intimate acquaintance with Moses to be his successor, was,

without opposition from the people, acknowledged in that dignity He stood at the head of affairs seventeen years, and subdued Palestine.

The book, which derives its name from him, not as its author, but as the principal person, contains partly a history of the war; partly it is a geographical document. It consists of several memorials partly indeed older, (Chapters 1—8) partly more modern. Its importance is rather national than general.

The Book of Judges.

Judges were extraordinary magistrates, or warlike heroes; or even heroic women, as Deborah, who, inspired by patriotism, placed themselves at the head of the nation, and considered themselves as its deliverers; particularly in those unquiet and oppressive times which followed the death of Joshua, under whom the tribes had become more closely connected. The Book of Judges contains their names, and deeds, together with some events which happened in the same time.

What had been preserved of the history of this period, (1444—1100 before Christ,) some writer described, and thus filled up a chasm in the Israelitish history.

As the antiquity itself, so likewise the language and spirit of the book resembles that which is known of the heroic antiquity of other nations. A heroic book must be read with a due regard to the spirit of the heroic age.

To the sections peculiarly worthy of remark, on various accounts, belong the administration of Deborah, the history of Jephtha, Abimelech, Jotham, (in which the oldest known fable occurs,) Samson; and the appendix to the book, as a warning to what end men are brought by superstition, sensuality, and revenge.

The Book of Ruth.

Ruth, the principal person in this little domestic sketch, a Moabitess, is worthy of notice in history, as the female ancestor of David. Hence, too, is illustrated his connexion with the Moabites, (1 Sam. xxii. 3.) The time and the author of the sketch are unknown.

The spirited manner with which some family scenes are represented, has something remarkably attracting and moving; for instance, chapter i. 8—18. ii. 11—16. iii. 16—18. iv. 14—16.

The Two Books of Samuel, and the Two Books of Kings.

The history of the Israelitish kingdom is written in a connected historical work, which begins with the last Judge, Samuel, and ends with the overthrow of the Jewish government. It embraces a period of four hundred years.

This historical work was extracted from more comprehensive works, to which it also refers, (1 Kings xi. 41. 2 Kings xiii. 12.) and must have originated when these sources of history were known. The rulers are sometimes praised, and sometimes blamed, without constraint.

Still later, some one divided the whole into four books, and named the first two, Books of Samuel, and the two others, Books of Kings. Of these, the first contains the life of Samuel, the administration of Saul, David's election, and his misfortunes until Saul's death; the second contains the greater part of the history of David's administration.

Of the Books of Kings, the first commences with the last occurrences of David, and the nomination of Solomon as joint ruler, contains the history of the administration of the latter, particularly of the building of the temple; the partition of the kingdom after his death, under Rehoboam his son, as the first king in the kingdom of Israel, and his successors, to Ahab. The second continues the account of the rulers of both kingdoms. The history of the two prophets, Elijah and Elisha, is interwoven in this, and several speeches and poems are inserted.

For modern readers these books are instructive, 1, as illustrations of many passages in the Psalms and the Prophets; 2, as, particularly for rulers, a remarkable picture of absolute government; 3, as peculiarly rich in noble and in ignoble characters.

The Two Books of Chronicles.

In a certain measure, the Books of Chronicles (Journal of the times) deliver a repetition, in part a gleanings of that which the preceding historical work contained; they were, at a later period, divided into two parts. They contained partly genealogies, partly the history of the rulers of the people, to the overthrow of the kingdom.

The unknown author used in part the same sources, in part others, as the compiler of the preceding historical work, to which it is very similar in manner, purpose, and worth, as in the contents, although here and there it differs in brevity or in fulness as well as in respect to the events.

The Book of Ezra.

It takes its name from the principal person, the leader, empowered by Artaxerxes, of many considerable Jewish families who returned from the Babylonish captivity to Jerusalem, Ezra, the reformer of the worship of God and of morals. It contains what was done before his time by Zerubbabel and afterwards by himself.

Ezra was the author, if not of the whole, yet of the greater part which relates to himself. He also added the existing fragments, so that a part of the book (Chapter iii. 7—Chapter viii. 18.) is written in Chaldee.

The Book of Nehemiah.

Nehemiah, who employed his respectability at court for the benefit of his nation, carried forward with untiring and very disinterested activity, partly in connexion with Ezra, what his predecessors had commenced. He appears to have written himself the accounts of his patriotic activity, which could not have been without interest, especially for the nation.

The Book of Esther.

The coloring of Persian manners is faithfully preserved.

REVIEWS.

Memoir of Mrs MATILDA SMITH, late of Cape Town, Cape of Good Hope. By JOHN PHILLIP, D. D. London: F. Westley. pp. 189. 8vo.

No quarter of the world affords more interesting scope for research than Africa. Our ignorance of its contents and the disappointment which has almost invariably connected itself with efforts to explore that vast continent, only serve to sharpen curiosity, and throw fresh attractions in the path of African discovery. The most interesting associations are blended with that continent, and when we gaze on its map we immediately think of Park and Lang, Bowditch and Clapperton, and a long train of other martyrs to the service of discovery.

And Africa is most interesting to the eye of the philanthropist and the Christian. The thousands of Israel are pressing the accomplishment of prophecy at the mercy-seat, and their prayer is, May Ethiopia soon stretch out her hands unto God. The schools have sent out the sons of science to explore the wilds of Africa, and tell of creation's wonders in her deep recesses, and the churches of our Lord Jesus Christ have sent forth brethren beloved to turn the wilderness into a garden, and spread the beauties of a new creation.

Travellers have told us of the amazing solitudes of the country, and the rude features which it exhibits; and they have portrayed its romantic beauties in glowing colors. Our missionaries, too, have described the mournful moral wastes abounding far and wide; but even in the wilderness they have met with lovely plants and trees of righteousness, which God himself hath planted; and as we are peculiarly alive to the perception of natural beauties, when found in association with desert wastes, so we are delighted to gaze on the triumphs of grace and the fruits of piety, when we behold them amid the gloom and darkness of surrounding heathenism.

Ever since we read the travels of Campbell, and learned from him the successful operations of the missionary stations in Southern Africa, we have loved to think of the hills of Zion that are planted in her waste places—

“The little spots enclosed by grace,
Out of the world's wide wilderness.”

And it was with no ordinary pleasure that we took up this volume, which contains the life of one of the chosen few to whom the distinguished honor was allotted to aid in casting up a highway for the Redeemer in that field of his future glory.

The earliest missionary laborers in South Africa were the simple hearted and holy brethren known by the name of the “*Unitas Fratrum*,” or Moravians. They made a settlement at Bavian's Kloof, and gathered souls to Jesus.

The London Missionary Society turned their attention to the Hottentots in 1799, and sent out Dr Vanderkemp, Mr Kitcherer, and another in 1801. The little band was reinforced by the brethren Vanderlingen and Reed at Graafrenet. In 1802 this sta-

tion was moved to Algoa Bay, and the settlement received the appropriate name of Bethelsdorp, and to many a Hottentot it has been a place of bread—a house of God—the gate of heaven.

In the prosecution of their designs the Missionaries have met great opposition from the Boors, and from the incursions of the Bushmen and Caffres; but their numbers have been augmented, and their stations multiplied. God has blessed them; he has made the wrath of man to praise him, and the remainder of wrath he has restrained.

As many of our readers will have no opportunity of obtaining an acquaintance with the character of Mrs Smith, but by this notice of her Memoir, we shall aim to condense the narrative, and afford a general view of her life and actions, and trust the tendency will be to produce not a mere admiration of her virtues, but to allure to the imitation of her example.

Mrs Smith was born at the Cape of Good Hope, in 1749. Her maiden name was Kornbrinck, and her parents were worthy characters. She wrote a memoir of her life up to her forty-ninth year, and her biographer has drawn largely from this source. She was induced to undertake this from a deep impression made under a public discourse, when the Lord's dealings towards her from earliest infancy were brought to her mind and appeared to be written in a book.

At six years of age she was preserved from sudden death. While playing on the shore with other children, a wave of the sea carried her to a considerable distance; her screams brought her assistance, and she was spared. Shortly after this, she lost her father; and the mother and six children were all afflicted with the small-pox. About this time she was in great danger from suffocation, but the Lord preserved her soul to the day of grace and salvation. Up to her ninth year she writes, "vanity and folly strengthened with my natural growth." At about nine she was under serious conviction, and studied the Bible so that at fifteen she had acquired much scriptural knowledge, and after learning her catechism she was admitted a member of the Dutch Reformed church in Cape Town, but had no proper idea of her lost state by nature. She approached the Lord's Supper as "a thorough Pharisee," and regarded "reading, prayer, and fasting" as righteousness.

At twenty-two she entered on the matrimonial state "with a heart full of vanity. The loss of her child and husband affected her deeply. He had sought the Lord and found mercy, and now she appeared anxious for a sense of pardoned sin. Her heavenly Father saw fit again to inflict the rod; her remaining child and beloved mother were taken from her. Providence once more brought her into the matrimonial state; but trials awaited her and she was called to weep for her children because "they were not;" but the Lord enabled her to bow to his will.

At length her mind became greatly distressed; she deemed her trouble so great that God himself could not relieve her. She had no idea how the divine attributes were magnified in the salvation of sinners through the death of Christ; but the period of her de-

liverance was at hand. In her thirty-seventh year, her husband died in hope. His conversation was sanctified to her. "At his death," she writes, "I felt deprived of every earthly refuge, and at this moment of anguish the Lord looked in mercy on my soul and revealed his glory as the Saviour of sinners. This I trust was the period of my conversion."

An intimate acquaintance which she now formed with her pastor, the Rev. H. R. Vanlier, was very advantageous to her growth in grace, and she advanced in knowledge. She now earnestly besought the gracious Master to show her "the continued witness of the prophets from Genesis to Malachi; and the weight of their united and glorious testimony to the Saviour." And now a sense of God's comforting presence and love refreshed her under every burden. She felt lively concern for the interest of the church and the world, and was laborious in her efforts to bring sinners to the cross of Christ.

Providence called Mrs Smith to leave Cape Town, and fixed her habitation at Rodezand, a village sixty miles from the Cape. Here she was enabled to execute the dearest wishes of her heart, by attempting the conversion of the heathen. Here she became a zealous helper to the Rev. Mr Vos. In company with him and another friend she made an excursion to the Moravian settlement at Gnadenthal, and like Barnabas, when she saw the grace of God, she was glad.

But a knowledge of her temper and feelings can be best obtained by a perusal of a few extracts from her journals :

'*January* 4th. 1800. This morning at family prayer the sixty-ninth Psalm was much impressed on my heart. At 10 o'clock a female slave came to visit me, and we had delightful conversation, she being a sister in the bonds of the gospel. This being the first Monday in the month, I bowed my knees, united in spirit with multitudes of praying Christians, fervently entreating for the welfare of Zion, especially for the enlargement of Christ's kingdom among the heathen, and for the preservation and furtherance of missionaries in their work of faith, labor of love, and patience of hope.

'20th. The interests of the church of Christ, and especially of one individual in it being heavy on my heart this day, I cast myself before the mercy-seat and pleaded with the Lord God of Israel to make bare his holy arm as he was wont in days of old, remembering for my encouragement that Elijah was a man of like passions with myself, and that at his believing request the heavens were shut up and were opened. Then turning to the scriptures, I read the awful, yet animating description of the discomfiture of the Lord's enemies, contained in the first and second verses of the sixty-eighth Psalm.

'*February* 5th. Very lifeless and afflicted with wandering thoughts. I was at length relieved from this barren frame, and felt enabled to believe that my name is in the book of life; for which lively acting of grace, I returned thanks to the Father of mercies.

13th. Pursued our journey, and rested a few hours at the house of a friend, where I wrote to Brother Vanderkemp with the view of affording him some comfort under all his labors. Then I endeavored in my humble manner to edify those around me, by representing the Lord's exceeding great love to sinners, which I was permitted to do with a sense of it shed abroad in my own heart. Remembering

the words of my Saviour, "other sheep I have, which are not of this fold," I had much liberty in speaking to all around me, concerning the good Shepherd of the sheep.

August 17th. Stepping to day into another year of my earthly pilgrimage, I renewed my gratitude, beseeching pardon and peace, through the sacred blood shed on Calvary.

In 1805, Mrs Smith left the Cape, and removed to Bethelsdorp, that she might assist the missionaries. The following is an extract from her journal on the route :

'I was refreshed this evening by many pleasing and useful meditations whilst contemplating the starry heavens. I thought of Abraham—of him who was called the father of the faithful, and the friend of God; to whom the Almighty promised that his seed should be as the stars in multitude, when as yet he had no child. O wondrous strength of faith which against hope could believe in hope, and rest in full security upon the naked promise, though all things in nature were directly opposed! But that which dim sighted reason could not behold, faith clearly discerned; faith saw and was strong, and staggered not. Ages have passed away, during which this promise was accomplished, and still faith remains; and through the same infallible medium of divine revelation, sees and exults in that bright morning star which assures a more glorious day than that of Abraham, even the universal diffusion of gospel light. Already does it dawn upon multitudes who sit in darkness and the shadow of death; and although clouds of difficulty to the eye of nature yet remain, faith looks through them all; and, leaning upon the arm of the God of Abraham, goes on her way, rejoicing to work by love, and to be instrumental whether by actual missionary efforts, by the mighty efficacy of prayer, or by other appointed means, to chase away those clouds; and thus to hasten the approach of that glorious day of promise when the Sun of righteousness shall arise on all nations with healing in his wings; when the everlasting gospel shall be preached to every kindred and tongue and people; when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever an ever.'

It was to the praise of Mrs Smith, that she espoused the missionary cause when other friends abandoned it. Thus when Dr Vanderkemp was exiled by the Dutch government, and many friends were lukewarm, she felt for the little band at Bethelsdorp, and offered her services, to supply, as far as possible, the place of the banished ministers.

But her compassion and zeal embraced many objects. She opened a Sabbath and day school for the Cape Town slaves, instituted an African Missionary Society auxiliary to that of London, the funds of which amounted to near fifty dollars per annum. She formed a school at Bethelsdorp for the Hottentot females, which was productive of the most happy results; and in 1810 set on foot the "Cape Ladies' Society for the Relief of the Poor." In 1813 she commenced a Juvenile Missionary Society, and here indeed she proved a mother in Israel.

In 1818 her health failed, but she was permitted to behold the arrival of Messrs Campbell and Phillip, the delegates from the London society, which took place in 1819. Dr Phillip writes :

'On my arrival in South Africa, in meeting Mrs Smith, I expected to meet a zealous good woman; but I was scarcely introduced to

her when I found that in estimating her character I had formed my estimate much too low. Mrs Smith had nothing like common place in her mind, or in her conversation. She had an expressive countenance, and a dignity in her manner which instantly inspired awe and respect.'

Toward the close of 1821, this venerable saint might unite with the apostle and say, "The time of my departure is at hand."

At the advanced age of seventy-two, it pleased her gracious Master to call her home by a gentle death.

During her closing illness, she entered but little into conversation, yet at intervals declared her assurance of hope, her prospect of glory, and "spoke of Jesus as the all-sufficient refuge of her soul." She resigned her spirit into the hands of her Father and her God, on the sixteenth of November, 1821, leaving her benevolent schools and the numerous objects of her charities, but above all, missions and missionaries, to mourn her loss.

With regard to her frequent engagements in conducting the worship of others, and her impressive public expositions of scriptural truth, her biographer remarks, "The situation of this venerable saint on the almost heathen shore of southern Africa, was far different from that of pious females in christian Britain where the multitude of able ministers, and zealous active laymen, might render similar exertions by the weaker sex superfluous, perhaps presuming." He adds,

'The flame was unkindled in South Africa when Mrs Smith, like Deborah, arose to be a light in darkness, to break the iron chains of spiritual bondage, and to direct the enslaved to the glorious liberty of the children of God,—to be like her a mother in Israel. For forty years have elapsed, during the greater part of which, as the prophetess of old, she may be said to have judged Israel. But in reading of the triumphs of the Captains of the Lord, or in witnessing the present edification and increase of the African church, let us not, in either instance, forget those times of darkness when the spark of divine grace was fanned by the unusual efforts of public piety, and those days of bondage when public deliverance was vouchsafed at the hands of a woman.'

We deem it to be almost impossible that a Christian should read this delightful volume without profit. He would be constrained to glorify the grace of God in raising up such a bright and shining light; and, while admiring her luminous character, he would feel disposed to lament his own deficiencies in her graces, and want of ardor in that cause with which her life appears to have been identified.

We have been peculiarly struck with the adaptation of her character, talents, and endowments to the sphere of her labors. There is nothing in her writings to excite uncommon admiration, if we except their unfeigned piety: it is her actions which call forth our wonder. She was adapted for a sphere where personal effort was required; and there she brought to bear all the force of her character and influence, with untiring and persistive energy.

It ought to be known, for encouragement and imitation, that this eminent saint accomplished her mighty works of mercy—not by the expenditure of a large fortune; for this divine providence saw fit to deny her. Her income was only four hundred Rix dollars; but she exerted her influence, and made that subservient to the glory of God.

Of Mrs Smith we think it may indeed be said, that she walked with God, was distinguished by humility, love to God and to man, great decision of character, much cheerfulness and ardent zeal for the divine glory. Whilst perusing this Memoir, we were frequently reminded of Mrs Graham. She would have found in Mrs Smith a sister spirit. They both passed through the waters of affliction; both drank deeply of that heavenly spirit which formed the prominent feature in the character of their Lord and Master—compassion for the miseries and sufferings of the human race. It is matter for pious gratitude, that while America had Isabella Graham, Africa had Matilda Smith; and this fact is an illustration of the beautiful remark of Samuel Pearce: “Were all the planets of our system embodied and placed in close association, the light would be greater and the object grander; but their usefulness and systematic beauty consist in their dispersion.”

The volume is adorned with an engraving of Mrs Smith.

Dr Phillip has furnished an interesting book, and we admire the plain good sense which characterizes his remarks.

It may not be improper to add, that this gentleman was pastor of a large church and society in Aberdeen, and had been settled for many years; but at the call of the London Missionary Society, he relinquished the pleasures of home, and sacrificed ease and honors to become the superintendent of the missionary stations in Southern Africa.

May his valuable life be spared, and his abundant labors meet with the divine blessing.

An Inaugural Address, delivered in the City of Washington, March 11, 1829. By STEPHEN CHAPIN, D. D. President of the Columbian College.

The spirit and style of this address are well adapted to make a deep and lasting impression. The subject is *The Business of Human Life*. And the sentiments are worthy of the President of a College in the midst of a Christian land. They are such as must commend themselves to the approbation of considerate parents, and strengthen the confidence of the friends of this Institution, that it will yet be an extensive blessing. The pecuniary embarrassments, with which it has been struggling, are well known; and they have put to a severe test the faith and patience, and, in every respect, the Christian spirit of the Baptist Denomination. But when we look back from the ground which the College now occupies to the point of depression at which it stood a year ago, we shall see that

much has already been done towards its resuscitation. We have abundant reason to acknowledge the hand of God in what has been accomplished. 'Can these dry bones live?' many a sincere friend has despondingly said. But already they have sinews, flesh, and breath; and we hope that it will in truth soon be added, 'They stand upon their feet.'

The Denomination that founded it may justly congratulate themselves on seeing what they can effect, when but partially moved to sustain one of their great interests. Besides the debt of thirty thousand dollars which was given up by Congress, a little over one hundred thousand dollars stood against the College a year ago. By compromising with creditors, selling Bank stock, and appropriating what has been collected of the fifty thousand dollars subscription, this debt has been brought down to thirty-two thousand dollars. Unhappily a large amount of the fifty thousand dollars subscribed, has failed of being realized. It is difficult to make an estimate on which absolute reliance can be placed, of the amount which can be collected, of what is due on this subscription. The current interest of the debts which remain unpaid, and the expense necessarily connected with the settlement and management of its pecuniary concerns, must be provided for. It is therefore believed that from twenty-five to thirty thousand dollars, besides what is now collected of the fifty thousand, is requisite for the entire liquidation of the debts.

In contemplating the history of the College, we should not overlook what has been done in the great work for which it was founded. We should not dwell exclusively on the fearful picture of its financial calamities, but give some weight to the redeeming fact that under the obvious disadvantages of infancy, a very limited number of instructors, and a 'feverish existence,' of only five years, before its suspension, much has actually been accomplished in the work of education.

In the regular college classes and the preparatory department, more than *two hundred and thirty* students have enjoyed the advantages of the Institution. Of these a large number, without finishing a full course, but after acquiring what preliminary education they deemed necessary, have entered on the study of a profession. About thirty took their degrees in regular course; and many, after its suspension, entered other colleges, and have since completed their course. More than thirty have either entered the *ministry*, or are now finishing their theological studies.

While it is thus consoling to know that money and labor have not been spent in vain; still we should do great injustice to the Institution, should we estimate its importance by what it accomplished in the trying circumstances of its early existence. Had it not been oppressed and borne down by embarrassments that ought to have been prevented, it would long since have demonstrated to its friends and to the country, that its establishment was the result of enlightened policy.

It should not be forgotten, but be recorded with gratitude, that the great Head of the church blessed the Institution with a revi-

val of religion among its students. A considerable number of them just before its course was arrested, made a public profession of their faith in Christ; and most of these are expected to go into the world as ministers of his gospel.

At present, there are between thirty and forty students. A class of eight will take their first degree in December. Several instructors are arduously engaged; men who have the fairest claims to our confidence and encouragement. Standing in the nation's eye, as this college does, and capable of effecting so much in the cause of man; holding, too, such peculiar relations to the Denomination which gave it birth, it cannot be abandoned. But a question of almost equal importance with its existence is to be decided. Shall it remain afflicted and fallen; or shall it be efficiently sustained? Shall it be left so embarrassed and limited in its means, as to be incapable of accomplishing the objects for which it was founded? Shall it be made to advance in a career honorable to all concerned, or sink into obscurity, eclipsed by the superior light of the rival and the Roman Catholic Institutions which surround it? A speedy and right decision of this question must have an important bearing on the patronage which the public may extend to the college. Its friends who have sons to educate, in the middle and southern states, may, while gaining for them an accomplished education, contribute very essentially to its support.

It should not be overlooked that while the day of its emancipation is put off, there is danger, or almost certainty of stamping upon it a character of inefficiency, and of a doubtful existence. Its more immediate influence will undoubtedly extend to the south and the west. But no one who takes large views of the consequences which flow from the founding of such an institution, will fail of seeing that the great interests of Learning and Religion, throughout our country, will be advanced by it. Who that throws a glance over the vast regions south and west, does not see that the moral destinies of millions are to be affected by the rise or fall of this college, and their intellectual character also influenced for innumerable generations to come? And may we not hope that, under God, it will prove a key-stone to the arch that supports the union of our Denomination from north to south? All other Denominations in our country are founding and strengthening their public Institutions, upon our right hand and upon our left; and shall the only college which we hold beyond the limits of New-England, be contemplated with indifference? Their experienced eye is not deceived. They know the immense accession of moral power which they gain by every college they found and properly support. They know that it is not only an additional fountain of light, but a mighty engine in their hands to advance the cause they have espoused.

Our limits compel us to cut short our remarks. But we hope, at some future period, to call the attention of our readers more particularly to the momentous subject of President Chapin's Inaugural Address.

MISSIONARY REGISTER.

FOR AUGUST, 1829.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heiman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

BURMAN MISSION.

As the Burman Mission possesses a deep interest in the minds of Christians, we present continued and copious extracts from Mr Boardman's journal at the station of Tavoy. The statements which follow, evince that a spirit of inquiry has been awakened, which promises the most happy results. A considerable degree of opposition exists to the progress of divine truth. Efforts are made by some, to diminish the spirit of inquiry, and to prevent the natives from attending at the zayat; but the illustrious doctrines of revelation, which bring life and immortality to light, present such an overwhelming contrast to the darkness of heathenism, and the cheerless prospect of annihilation, that where this light is breaking forth, all attempts to arrest its progress will be fruitless. We look forward with pleasing anticipations to the period, when the Bible will be given to the Burmans, that each one for himself may read its elevating truths.

MR BOARDMAN'S JOURNAL.

[Continued from p. 246.]

June 16. 1828. My mind has been occupied all day in thinking of divine things, and in prayer for this people. Towards evening, three men came on business, with whom I conversed awhile on religion. They were attentive. I never felt more freedom in

speaking to Burmans on the compassion of Christ. May the Holy Spirit bless the word.

17. Four persons called early in the morning, with whom I conversed on the compassion of Christ and the being of God. One of the men listened with attention.

22. My thoughts are continually employed about the people here; how I shall address them, how I can persuade them, how I can recommend Christ and his gospel to them. In prayer, I feel a degree of fervor quite unusual with me. Sometimes I feel a rising hope that God is about to display his grace. May the Lord's name be glorified, if mine is trampled in the dust. Night and day, sleeping and waking, I am thinking of this people. When shall the Sun of righteousness arise to enlighten this dark and remote corner of the earth!

Consoling Views.

Saturday eve, June 28. The past has been one of the happiest weeks I have enjoyed for several months. I have felt more joy in thinking of God and his infinite perfections, his moral excellences, his precious promises, and his unparalleled compassion for sinners, than all the world, in all its glory, can afford. O how pleasant to think, to be assured that the Gospel will spread over the whole world, and that the name of Jesus will be as ointment poured forth among all nations. Yes, even idolatrous Burmah shall become a scene for the display of the divine glories. But while I have felt an unusual degree of reliance on the divine promises, I have felt an unusual sense of my own weakness and incompetence to perform the great work before me. How precious is that promise, "my strength shall be perfect in thy weakness."

Visit from Karens.

Lord's day, June 29. Last evening, six Karens from a distance of three days' journey, arrived at the house. They stated that the Karens who had been sent to me by the Karen teacher, (mentioned in my journal for May) were travelling from village to village, showing and reading the book I had given them, and that many people had embraced the gospel. They said that although themselves had not yet seen those persons, yet having heard of them and of me, they had come to see my face, and to hear the law from my mouth. They propose to stay two days, and then to return. They pay a very respectful attention to the word spoken. Two respectable persons from town, natives of Rangoon, were also at worship to-day. Whether they will listen further or not, I cannot tell. They asked some pertinent questions. A young man desired me to give him a book, and I gave him Matthew's Gospel.

30. A zayat is nearly completed, and I propose to sit in it the beginning of the month; and my prayer is that God in infinite mercy will make it a Bethel; that I may be assisted by divine grace to recommend the dear Saviour in such a way, that multitudes shall love him, and trust in him. *O Lord, revive thy work. In the midst of the years make known, in wrath remember mercy.*

New Inquirers.

July, 1. Mounq Bo, a Burman whom I have employed to repair the zayat, has lately, and especially to-day, expressed to me some doubts respecting the religion of Gaudama. He is a man of good understanding, and great powers of speech; is extensively acquainted with the Pali or sacred language of the Boodhists, and has worn the yellow cloth,* several years.

2. Ko-mounq called and spent a few hours at the zayat. He seemed captivated by my description of heaven. "All the Burmans," he said, "pray for annihilation as the chief good; but if there is a place of everlasting happiness, without any intermixture of misery, it is preferable to annihilation." When he first came in, he made some display of his learning, by rehearsing certain passages from Gaudama's scriptures; but after an hour or two, he talked very quiet-

ly. On leaving, he said, "I must see you again."

Mounq Bo's decision.

July 4. Mounq Bo, mentioned July 1st, came in, and declared before all present that he was determined to embrace the new religion. He had been reading the Christian books, and had conversed with me, and he was determined to cleave to the gospel till life's end. Some were angry, some mocked, some were astonished. I said, It is no small thing to renounce the religion of one's ancestors, and to embrace the gospel. I don't wish you to do it without due examination. Can you adhere to Christ through life? He is no disciple who believes to-day and denies to-morrow. Do you think you can endure to be reviled, cursed, persecuted, calumniated, disowned by your countrymen, your neighbors, and even your relations? Can you endure death for Christ's sake?" He replied, "I have examined, and my mind is decided. I will no longer worship the pagodas or the images; and if my countrymen, my neighbors, my relations revile me, let them revile; if they will kill me, let them kill. I shall go to God and be with Jesus for ever. The present life is short, the future is eternal." "Then," said I, "you are willing that this assembly, and myself, and even the all-seeing God, should bear witness against you, if you should ever go back?" "I am," was his reply. The people were so urgent in their inquiries and opposition, that I could not leave till dark.

7. Early this morning, Mounq Bo came to the house, and I had an hour's conversation with him. I tried to sound him to the bottom of his heart—told him not to expect me to confer on him the least worldly advantage—reminded him that if he should join us, he must expect scorn and reproach. He calmly said, "I fear them not. I am afraid of hell; but I put my trust in the Lord Jesus Christ, in hope that when this short life is over, I may enjoy everlasting peace with him in heaven." I inquired whether he attached any merit to his former strictness in keeping the laws of Gaudama. He replied that, as the religion of Gaudama was false, so all who observed it got to themselves only sin and demerit—that his sins were innumerable, &c. Whether he is

* Been a priest.

sincere in all this, a future day will disclose.

Conversation with sundry persons.

At the zayat I had about fifty persons, among whom was an old man, who had been a priest several years. With him I had a long and deliberate discussion, in the hearing of the rest. He frankly acknowledged he could not answer my arguments, and that if what I stated of Christ's doctrine and practice was true, he thought it preferable to Boodhism. He promised to examine the subject farther. Ko Moug was at the zayat nearly all day, and seems to have acquired an attachment to me. He enjoys my remarks, and expresses a pleasure when the people cannot answer my arguments. He said he wished to go to America with me. I said, "There is a better country than America." And when he perceived I meant "the heavenly," "Oh!" said he, "I want to go with you, most of all, to that happy place."

In the afternoon, Moug Bo came in, and again avowed himself a disciple. He was more modest and cautious than yesterday, at which I was pleased. Another person accompanied him, who seems disposed to embrace the Christian doctrine; but his case is doubtful. As they both expressed a disposition to embrace the Gospel, one of the assembly who, when alone with me, had spoken favorably of Christ, was so enraged that he broke out in a severe reproof of Moug Bo, before all, saying, "I think it folly and madness to renounce the religion of your fathers, just because a foreigner comes and undertakes to propagate a new religion. Think a little before you take such a step. It is no mark of a wise man to dishonor his ancestors by declaring that they were all in a fatal error." Moug Bo calmly replied, that he was not acting without consideration. He knew what he was doing. His great inquiry was, not what his ancestors believed, but what was true. This he wished to embrace, whether his ancestors embraced it or not. His reprover then left the zayat.

Another man going by, and seeing a large company in the zayat, cried out, "What are you all there for? Do you not know it is a great day, and the priests hold a great preaching to-day?" But the people still kept their seats.

I have made some further inquiries respecting Moug Bo's general character, and am happy to learn that, although formerly an opium smoker, he is now temperate.

The Love of Christ.

July 8. After considerable desultory conversation, I had the pleasure of an hour's candid discussion with a respectable and learned old gentleman, who had been a priest; and I have some hopes that he felt the force of truth. He acknowledged that Gaudama did not keep the law of love, enjoined in Rom. 12th and Luke 6th. This gave me an opportunity to dwell somewhat largely on the meekness, compassion, and love of Christ; and I feel persuaded from the experience of yesterday, as well as to-day, that there is no subject on which I can touch their hearts so quick, as by leading them to the cross of a compassionate, dying Redeemer.

9. A respectable man from Ava came in, and was soon after joined by about twenty others. Soon as practicable, I introduced Christ as coming into the world on the kind errand of man's salvation. They listened attentively, and manifested some emotion.

Visit of Moug Bo, &c.

July 10. Moug Bo came to the house this morning, and expressed a deep sense of his sinfulness, and inability to save himself, or even to do any thing towards his own salvation. When I unfolded to him the Christian doctrine of loving others as ourselves, he said, "There is not a single Burman who keeps that law. Even Gaudama did not keep it. O, how excellent it is!" I begin to hope divine grace has reached this man's heart—but I hope with much trembling. He is a good scholar, and it is said there is not his equal for eloquence in the whole place: If he is converted, we may hope God has designs of mercy to execute through his instrumentality.

11. Burman worship-day. Moug Bo called at the house, and conversed in a way much calculated to convince me that he is a real Christian. After repairing to the zayat, he again boldly engaged in recommending the Gospel to about twenty persons. In a little while, a young man came in, who, on entering the zayat several days ago, had given me much encouragement. I am in hopes that this youth will be another

Nathaniel. He appears really thoughtful, and remarkably guileless.

Statement of a Chinese.

Afternoon. A respectable young Chinese, named Kee Keang, entered the zayat, and said that he wanted to learn English more perfectly. He professed to believe in the true God, and in Jesus Christ. I supposed it was a mere pretence, but requested him to call at my house in the morning, when I would converse more fully with him.

July 12. The Chinese came this morning according to appointment, and in answer to my questions, he related the following account of himself. He left China at the age of eleven years, in company with his father and elder brother, in whose employment he has lived at Penang, Singapore, and Malacca. At one of these places he met with a young man from Madras, who taught him to read English, and gave him a part of a Bible. It was the Old Testament, from Genesis to Proverbs. The young man used sometimes to pray with him, and to speak to him about Christ. He says the young man had the appearance of a Portuguese; but whether he was a Roman Catholic or not he could not tell. From the Bible he learnt about the true God and Saviour; and for two or three years he has forsaken the worship of images, and worshipped only the true God. His father is now dead; and his brother, knowing him to be a Christian, has refused to employ him any longer. He is now seeking for some employment. He had, for some time past, felt it his duty to be baptized, and thought of going to Penang for the purpose. He did not know that I was a Missionary, or that I could baptize. His object in studying English is, that he may better understand the Scriptures. He reads tolerably well, but says he does not understand all he reads; and his countrymen call him a fool for being so much more anxious to study English than Chinese. He appears to have read the Scriptures carefully, as he gave me a very consistent account of what he understood to be its fundamental doctrines. He professes to believe from his heart, and desires to be baptized. When I reminded him that should he be baptized, his countrymen would persecute, and perhaps kill him, he said at first, "They will not know it." I told him that if he lived according to the Gospel, they could not avoid knowing it. "Well,

then," he said, "let them persecute me, let them kill me. They cannot injure my soul. I fear God, but I do not fear man. The present state is but momentary—the future is eternal." I asked how he would feel in his heart toward his persecutors. "I could not hate them," he said, "for the same God that made me, made them also—they are my brethren. I should beg of God to forgive their sins as well as my own." I inquired if he thought his sins were many. "Very many," was his reply. "Would it be just in God to send you to hell on account of your sins?" "Certainly. He cannot do wrong." I asked him which he would choose—to be a rich man, or to go to heaven. He, by mistake, supposing that I inquired if he would be rich in heaven, said, "Not rich but holy, like God. I hope to see God and enjoy him." On my repeating my inquiry he said, he only wanted enough to eat and to wear—he had no desire to be rich. "Are you aware," I said, "that God is a witness to all you say; and knows the very thoughts of your heart?" "I am; and I dare not lie before him." Our conversation lasted several hours; and I feel constrained to say that, so far as meekness of demeanor, seriousness, words, and outward appearances in general are concerned, he gave most ample evidence of true piety. But I must see him more, and make some inquiries about him, before I can think of baptizing him.

The Children at School.

July 13. *Lord's day.* In teaching Christian duties and doctrines to the boys of the school, I have taken great pains to inculcate the sentiment that neither the practice of the one, nor the belief of the other, can be real, or will be acceptable to God without a radical change of heart. And I am sure they distinctly understand that a new heart is essentially requisite to any right action whatsoever. But contrary to the apprehensions of many pious persons, this sentiment, so early and so firmly instilled into their minds, does not hinder their praying in secret, or reading the Scriptures, or attending to any of those things commonly called the means of grace. They are not unfrequently overheard praying extempore, and repeating portions of Scriptures at the midnight hour. That I might know whether they pray with any sense or

propriety, I have to-day listened, and heard with satisfaction, the two oldest in succession.

July 14. Kee Keang, the young Chinese, came again to-day, and gave increasing evidence of true piety.

Sundry Visitants.

July 17. Ko-moung was present, and listened attentively to all that was said. Moung Youk, an Ava man, appears to relish the Gospel a little. He told me he was in suspense; but he afterwards told Moung Shway-bwen, the Siamese Christian, that he wished to be my disciple. I hope well of him.

18. Not having heard any thing from Moung Bo for several days, I sent to know where he was, and learnt that he was confined at home, with illness. But being a little better, he came to the house, and his conversation gave me additional reason to think him a true convert. Moung Youk, the Ava man, was present all the afternoon, and said to me as we parted, "I shall probably join you soon."

20. *Lord's day.* Moung Bo, and Moung Youk came early in the morning to the house, and appeared well. The latter said he wished to attach himself to me for life. He professes a great fondness for hearing about Christ and his salvation. He is an unlettered, plain, and poor man, and does not yet know much of the Gospel.

21. Had a candid discussion with several men of learning, and I hope some good impression was made. Moung Youk was present, and accompanied me to the house, to attend worship in Buiman. I begin to hope that grace has reached his heart.

22. Fifteen or twenty persons at the *zayat*. Moung Youk staid all the afternoon, and gave additional evidence of true conversion. Moung Bo is still confined at home with ophthalmia.

23. A large company of hearers. Moung Bo was present, and boldly avowed himself a believer in Christ. He is a most eloquent reasoner. There is not, perhaps, his equal in Tavoy.

Two or three persons seemed deeply impressed with the force of truth. May the Lord carry on his own work!

24. Moung Bo was with me all day, and appeared more reserved, less talkative, and on the whole, exhibited much more of the meekness of a child than yesterday. One man, who en-

tered the *zayat* for the first time, yesterday, has to day professed his decided belief of the gospel. I fear his goodness will be like the morning cloud, and the early dew. Several persons listened with apparent candor.

On returning home, I found some Karens waiting for instruction. They had heard of me, and came on purpose to converse with me.

Letters from America.

Lord's day, 27. A good number of young persons listened to the gospel to day, but I fear no lasting impression was made. Towards evening, we had the pleasure of receiving a parcel of letters from Bengal and America.

We hope that more parcels are on the way, as we understand a vessel has been stranded near the mouth of the river, which contains a box for us.

28. At evening a gentleman of the place brought us a parcel containing letters from our dear parents and a few other friends, also the Magazines and Heralds up to the last of September. He had picked them up on the beach, near the wreck of the vessel mentioned yesterday.

[To be continued.]

REVIVALS.

EXTRACT OF A LETTER FROM REV. JOSEPH DIMOCK TO THE PUBLISHERS.

Halifax, N. S. March 11, 1829.

I cannot persuade myself to omit the best information which our day affords. The best of causes is advancing. The Lord has been favorable to us in Chester. I have baptized twenty-nine; three of them heads of families,—the others single persons. In Sherbrook, a settlement back of us, for the first time in that place, I baptized eleven; in Antegonish, five; in Trackida, fifteen colored people. Brother T. S. Haiding has travelled more extensively in the Eastern Section, and brings good news from that destitute region, and has baptized 37. I suppose you have heard of the good work progressing for more than a year past in Yarmouth, where the church has taken a good stand, and more than two hundred souls have been added. Since last September, a glorious work has been progressing in Aylesford, west part of Cornwallis, 2d Church in Nicetau, Wilmo', Dalhousie, Pleasant River,

Brookfield, &c. I have not had a particular account of the number baptized. I spent the second Lord's day in Feb. in Nictau, with Elder T. H. Chipman; it was a most interesting season; 12 candidates, I think, were received on Saturday. In Halifax the rising cause excites grateful emotions.

EXTRACT OF A LETTER FROM REV. J. COOKSON TO REV. D. SHARP.

Middletown, Con. July 4, 1829.

"We have enjoyed a season of refreshing from the presence of the Lord since I wrote you. About thirty of our congregation have been hopefully converted from the error of their ways, within the last 14 weeks, 16 of whom have been baptized, and next Lord's day, I expect to go down into the water with other willing followers of the Lamb."

EXTRACT OF A LETTER FROM REV. JOHN M. PECK.

May 24, 1829.

"I have baptized seven students lately, making eight in all, since the School commenced. Probably not less than 12 or 15 others will look back in eternity to Rock Spring as their birth place."

From the Pastor of the Baptist Church in Charleston, S. C. to the Treasurer of the Baptist Board for Foreign Missions.

July 6, 1829.

"We have great reason to bless God that he does not suffer his word to return to him void. Our communion season came on the 2d Lord's day in June; 27 were baptized, 10 white persons, and 17 colored. Their experiences were remarkably clear and satisfactory. A concourse of people assembled to witness the solemn scene, and it seemed as if the Lord were present to heal them. Since March, 1826, the period of my connexion with this church, I have baptized 227. May you join with me in humble gratitude and say, *What hath God wrought!*"

We are happy to learn that a pleasing revival of religion exists at the Central Baptist Church in Middleboro.' The commodious meeting house lately erected is filled with attentive hearers. Sixteen were baptized in July, and a considerable number more are waiting to follow the Saviour in the ordinance of baptism. A spirit of inquiry is extending, and the inquiry meetings are interesting.

ENCOURAGEMENT TO SABBATH SCHOOL TEACHERS.

Rev. C. W. Hodges of Shaftsbury, Ver. in stating a revival of religion, in a letter to the editor of the Vermont Telegraph, July 9, 1829, gives the following pleasing information. "When our Sabbath School was commenced in May last, only one teacher was a member of the church, and one more acknowledged a hope. I can now say, and with joy and gratitude be it spoken, the teachers are all hopefully pious; five of them were baptized yesterday. One of the scholars has been baptized; another, about ten years old, gives evidence of a change of heart, and others are inquiring what they shall do to be saved."

BAPTIST GENERAL TRACT SOCIETY.

Rev. Noah Davis, Agent of the Baptist General Tract Society, has given public notice, that the Society have resolved to supply gratuitously one copy of each of their tracts, from 1 to 54, to every Baptist Church in the United States, not already furnished; and the several agents of the Society's Tracts, are authorized to furnish them to the order of the Pastors or deacons. It is hoped that the churches will procure this supply, as specimens of the Society's publications, and the result will probably be, that every church will immediately organize an Auxiliary Society. We also earnestly recommend that the Females or Auxiliary Societies in the several churches, make their pastors life members, by contributing ten dollars to this object. Their pastors will then be entitled to draw out 6000 pages of tracts for distribution. The Baptist General Tract Society, under the exertions of its zealous and persevering Agent, is exerting a highly beneficial influence on the denomination and on the community at large, and it is hoped that the public liberality will not only sustain the Society in this generous effort for supplying all the churches with a copy, but also furnish adequate means greatly to extend its benevolent operations.

CELEBRATION OF THE 4th OF
JULY.

A pleasing feature of the present age is exhibited in the manner of celebrating the political birth day of our nation. It has of late occurred to Christians, that as the inestimable blessings enjoyed in this free and happy land, called especially for devout thanksgivings to the Giver of every blessing, it would be appropriate annually to spend a portion of the nation's birth day, in public devotional exercises. The day has now for several years been celebrated by religious services among different denominations, in various sections of the country, and these services appear to be attended with increasingly happy effects.

The late anniversary was observed by various religious societies in Boston.

The Sabbath Schools attached to the Baptist societies in Boston, assembled with their teachers at the Baptist Meeting House in Federal Street, at 9 o'clock, A. M. when an address was delivered by Rev. Mr Malcom, the pastor of the church. In a familiar and captivating style, calculated deeply to interest the children, he exhibited the religious and estimable character of our ancestors, recapitulated the prominent points of our national history, and stated the reasons which led to the observance of the day. A crowded congregation witnessed with pleasing emotions, an assemblage of nearly one thousand children, who attentively listened to instruction, instead of devoting the whole day to amusement.

At 4 o'clock, P. M. the Baptist churches and societies assembled at the Baptist meeting house in Charles Street. An impressive and appropriate address was delivered by Rev. Dr Sharp, in which the rich blessing of religious liberty was eloquently depicted, and a just tribute of respect paid to the memory of Roger Williams,

who shone with lustre in a dark period, as an able and successful advocate of this natural and inalienable right.

A religious meeting was also held at Park Street meeting house, by the Evangelical Congregational churches, and by the Methodists at the meeting house in Bromfield Street.

These services are so happily adapted to keep alive a sense of obligation to God for our civil and religious blessings, it is fervently hoped that they may long be continued.

The following note, received by the Treasurer of the Baptist Missionary Society of Massachusetts, also exhibits a commendable observance of the day.

July 4th, 1829.

Dear Sir,—I send you enclosed \$12, for the Baptist Missionary Society of Massachusetts, it being one dollar per month from July 4, 1828, to this day.

A friend to Missions in Roxbury.

Prince Abduhl Rahahman, lately a slave in the United States, who recently visited Boston, and sailed for Liberia, has ascertained that his brother is king of Tremboo, and manifests a deep interest for his relations in slavery.

AMERICAN BIBLE SOCIETY.

Interesting Resolve.

The American Bible Society have *Resolved*, That this Society, with a humble dependence on divine aid, will endeavor to supply all the destitute families in the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its Auxiliaries and benevolent individuals, in season to enable the Board of Managers to carry this resolution into effect.

This resolution has awakened a deep interest through the United States, and called multitudes to an effort corresponding with the magnitude of the

object. At the meetings of State Bible Societies, increased zeal and ardor for the circulation of the Bible have been apparent, and it is not doubted but that means will be furnished to carry the resolution into effect. The city of New York has given a noble example. A public meeting was called, and the last accounts stated that about fourteen thousand dollars had been raised for the purpose.

TEMPERANCE.

The Rev. Mr. Hewit, agent of the Temperance Society, has spent a few weeks in Boston, and in strains of eloquence addressed numerous congregations on the important objects of his agency. An awakened attention exists on the subject. When considering the imminent danger to which all classes of society have been exposed in past years from the practice of temperately drinking ardent spirits, each one who has escaped their fatal infection, may with admiring gratitude raise thanksgivings to the Almighty for preserving him from so tremendous an evil. As the subject has now awakened a just anxiety on the public mind, they who do not banish this enemy of human happiness from their habitations, must incur a degree of guilt much increased by the light which is beaming on the community.

A high and responsible duty devolves on the ministers of the gospel, in relation to this subject. Constantly mingling with the people of their charge, and addressing them in public and private on the most interesting subjects, they may successfully raise the warning voice against this arch fiend. The preposterous opinion that ardent spirits are necessary for public speakers, to restore the system after the exhaustion of public labors, is now, we trust, exploded by the ministers of Christ. To them, and to the

churches generally, the public will look for examples of total abstinence, which is obviously the only mode of attacking successfully one of the most potent foes to the welfare of man.

MATERNAL SOCIETIES.

In a number of instances, pious mothers have associated for the interesting object of mutual instruction, in relation to religious education, and for ascertaining the most successful means of awakening in their children a proper solicitude for their eternal interests. Maternal affection is calculated to awaken in a pious mind a holy zeal on this subject: and we have heard of several instances where happy effects followed these associations, in the awakening and conversion of the young. Although no Christian parent can in private repair to a throne of grace, without bearing the case of children in fervent supplication, yet the same reasons exist for associating in united prayer on this subject, as in concerts of prayer for revivals of religion in general, and for the success of Missionary efforts. Christians do not limit their prayers for these objects to the periods when uniting with others; but it may be hoped, that these united seasons rather impress the subject with greater weight on the mind, and increase the fervency of private devotion. In the same manner, Maternal Societies will be calculated, not only to call forth at their meetings united prayers for the conversion of children, but will also fan the heavenly flame at the domestic altar, and in the retirement of the closet. We are therefore pleased to learn that societies of this character are multiplying; and we present the Constitution and Report of the Society in the Federal Street Baptist Church in Boston, as they may give encouragement and aid to others who wish to form similar associations.

CONSTITUTION OF THE FEDERAL STREET BAPTIST MATERNAL SOCIETY.

Preamble.

Deeply impressed with the importance of bringing up our children in the nurture and admonition of the Lord, we, the subscribers, in reference to a judgment to come, and the eternal well-being of our beloved offspring, agree to associate for the purpose of devising and adopting such measures as may seem best calculated to assist us in the right performance of this duty. With a view to promote this object, we agree to adopt the following rules.

RULE 1. This Association shall meet on the first Thursday of every month, at three o'clock, P. M.

RULE 2. Every meeting shall be opened and closed with prayer.

RULE 3. The time allotted to the monthly meetings, shall be spent in reading select portions of Scripture, and of the most valuable works on the subject of education; in conversing on the subject, and in prayer for Divine assistance, and a blessing upon our exertions, especially that God would accept of the prayerful dedication of our children to him, and teach them by his Holy Spirit, and qualify them for future usefulness in his church.

RULE 4. The members of this Association shall have the privilege of bringing to the place of meeting their children, male or female, alternately, once in three months—males not over the age of twelve years.

RULE 5. Every member of this Association shall be considered as sacredly bound to pray for her children daily, and with them, as often as convenience will permit, and to give them from time to time, the best religious instructions of which she is capable.

RULE 6. It shall also be considered the indispensable duty of every member, to qualify herself by prayer, and as opportunity may allow, by reading, for performing the arduous duties of a Christian mother; and to suggest to her sister members such hints as her own experience may furnish, or circumstances seem to render necessary.

RULE 7. The sum of fifty cents per annum, shall constitute a member;

the money to be appropriated to the formation of a select library, for the use of the members, and such other purposes as may be necessary to the promotion of our object.

RULE 8. When any member is removed by death, it shall be the duty of the Association to pay as particular attention to her children, in furnishing them with books, bringing them to the quarterly meetings, &c. as circumstances may render proper.

RULE 9. The officers of this Association, shall be a First and Second Directress, Corresponding and Recording Secretary, Librarian and Treasurer. The duties of First and Second Directress, shall be the same as in similar Societies. The Secretary shall make such minutes at every meeting, as the Association think proper. The Librarian, to take care of the books, and the Treasurer, to take charge of the money belonging to the Association. No order to be presented to the Treasurer, except bearing the signature of the Directress.

RULE 10. No person shall be admitted to this Association, without the consent of two-thirds of the members, having been previously proposed.

RULE 11. It is recommended to the members, to spend the anniversary of the birth of each child, in fasting and prayer, with particular reference to that child.

RULE 12. No alteration shall be made in the above articles, except at the Annual Meeting.

May he who "giveth liberally, and upbraideth not," ever preside in our meetings, and grant each of us a teachable, affectionate and humble temper, that no root of bitterness may spring up, to prevent our improvement, or interrupt our usefulness.

May Christ enable us to shine with his own spirit, so that our children may never have occasion to say to us, "what do ye more than others?"

OFFICERS.

FIRST DIRECT.	MRS. MALCOM.
SECOND DIRECT.	" SHELTON.
COR. SECRETARY,	" O'BRIEN.
REC. SECRETARY,	" FORBES.
TREASURER,	" HAVEN.
LIBRARIAN,	" CUMMINGS.

Report of the Board.

In presenting the First Annual Report of the Federal Street Baptist Ma-

ternal Society, your Board have to remark the goodness of God manifested particularly in preserving the lives of all our members and of all their children.

In the review of the operations of the Society, we find cause for gratitude to God, for the success which has attended our efforts.

Commencing with a desire for mutual improvement and instruction, we trust our labor has not been in vain. Our members have generally been punctual in their attendance, and an increasing interest has been manifested in the objects of the Society. The requirements of the Constitution to which we have pledged our names, have had a happy tendency in arousing the slumbering energies of our hearts, and in awakening within us a spirit of prayerfulness. We have been permitted to take sweet counsel together, and to derive fresh aid and encouragement from our combined exertions, and mutual sympathy in the discharge of our pleasing but solemn duties. Entire harmony and good feeling have pervaded our meetings. Mutual instruction, we believe, has been attained, and while our feelings have been more awakened to the responsible duties of a Christian mother, the books we peruse on this subject at our meetings, and the concentration of experience we then enjoy, has in no small degree informed our understandings on this momentous subject.

The duty of social prayer with and for our children, we trust will not be forgotten; as we value their immortal souls, we shall pray for them; as we regard their future character and respectability, we shall instruct them; as we would wish for their usefulness and our happiness, so should we labor with them, that they may be nurtured in the Lord, and become as plants around our board, and as pillars in the church of God.

In conclusion, we would express our confidence in the great Head of the church, that he will bless the feeblest efforts of his children; and hope that another year will bring brighter evidence of good resulting from this Association; and still more cheering facts to encourage us.

In behalf of the Board,

P. H. FORBES, *Secretary.*

ORDINATIONS, &c.

April 16, A Baptist Church was constituted at Arkwright Village, R. I. and C. S. Weaver ordained Pastor. Sermon by Rev. Mr Warne.

The new Baptist Meeting House in Danvers was opened with appropriate religious services on the 3d of June. Introductory prayer by Rev. Dr. Sharp of Boston. Selections of Scripture were read by Rev. Mr Babcock. Dedicatory Prayer by Dr Bolles. Sermon by Rev. Mr Drinkwater, Ps. 96, 8, 9. Concluding prayer by the Rev. Mr Bramin, of the North Congregational church in Danvers.

June 4, Mr Israel Robards was ordained at Milford, Otsego Co. N. Y. Sermon by Elder Chamberlain.

June 10, The new and elegant Meeting House belonging to the Baptist Church in Deposit, N. Y. was opened for religious worship.

June 10, Mr Levi Tucker was ordained to the pastoral charge of the Baptist Church at Deposit, N. Y. Sermon by Rev. S. P. Griswold.

June 10, Mr Joseph Thacher was ordained at Plainfield, Vt. Sermon by Rev. E. J. Boardman.

June 18, A Baptist Church was constituted at Tonawanda, N. Y. consisting of 21 members, 6 white persons and 15 natives. Two more natives offered themselves for baptism, and were received. The prospects at the station are pleasing.

June 23, Mr. Norman Atwood was ordained to the Christian ministry at Litchfield S. Farms, Conn. Sermon by Rev. Lyman Birch.

June 26, A Baptist Church was constituted in No. 8, Hancock Co. Me. Sermon by Elder John Roundy.

July 5, A new Baptist Meeting House was opened at West Meredith, N. Y. Sermon by Rev. Mr Chamberlain.

July 8, A neat and commodious Meeting House was opened by the Baptist Church in Northampton, Mass. Sermon by Prof. Chase of the Newton Theological Institution.

A Baptist Meeting House is now building in the southern section of Boston, and will shortly be completed.

At Hingham, fourteen miles from Boston, where preaching has been maintained by the Baptists for several years, a meeting house is to be immediately erected in the centre of the town, on a beautiful site, the foundation of which is laid.

Providence, August, 1829.

To the Editors of the American Baptist Magazine.

As this month is the anniversary period of the decease of our greatly lamented Rev. Dr GANO, whose praise may truly be said to be in all the Baptist churches, you are requested to register an inscription which was prepared for his tombstone, as recording an event deeply afflictive to the churches in this town and vicinity, while it gives some traits in the character of the deceased, and shows how consoling the gospel proved, during a long confinement previous to the solemn and final event.

His memory is cherished with respectful and affectionate remembrance by none more than
N. B.

In Memory of the
REV. STEPHEN GANO,

Pastor of the First Baptist Church in this Town. He was Son of the Rev. JOHN GANO, of New York, and was ordained in that City in 1786, under a Sermon preached by his Uncle, the Rev. JAMES MANNING, then President of Rhode Island College.

Dr GANO removed to this Town in 1792, to preach to the ancient Baptist Society, and continued his faithful and affectionate Labors to the time of his death, nearly thirty-six Years.

His Soul was devoted to the cause of his DIVINE MASTER, and Preaching was his great delight, enforcing in the most pathetic and affectionate manner the great Doctrine of the DIVINITY OF THE SAVIOUR and his ATONING SACRIFICE as the theme of his Ministry; and during a tedious and distressing Indisposition, he frequently stated that the Doctrines he had preached were his *only Hope* of Acceptance with GOD.

He was naturally of a robust Constitution, and often travelled among his extensive Acquaintance, and his unwearied Faithfulness as a Minister of the Gospel has produced lasting Impressions on many Hearts.

His conciliating Manners and Advice, his sound Judgment and Fidelity in Friendship, endeared him greatly to his own Denomination, by whom he was often consulted as a Father.

In the War of the Revolution, Dr GANO was attached to the Medical Staff, and shared in the toils and struggles of his Countrymen at that eventful period.

His disorder was an affection of the Heart, and he died on the 18th of August, 1828, in the 66th year of his age, and forty-second of his Ministry.

“THE MEMORY OF THE JUST IS BLESSED.”

Account of Moneys received by the Treasurer of the Newton Theological Institution, from April 1, to July 18, 1829.

Joseph White, West Boylston,	dolls. 25,00	Lewis Thayer, Randolph,	- - -	1,00
C. H. Snow, do.	- - -	Michael Shepard, Salem,	- - -	100,
S. Newton, do.	- - -	Dea. Putnam, do.	- - -	5,
Dea. S. Brown, jr., do.	- - -	Dea. Upham, do.	- - -	5,
J. Ball, do.	- - -	S. W. Shepard, do.	- - -	5,
J. Curtis, do.	- - -	T. Dodge, do.	- - -	5,
N. Baker, do.	- - -	Capt. Dodge, do.	- - -	4,
C. Winter, do.	- - -	Rev. J. O. Choules, Newport, R. I.	- - -	10,
Ezra Newton, do.	- - -	Wm. Lovie, do.	- - -	5,
Annus Luwell, do.	- - -	Benj. Marsh, do.	- - -	2,
A. Howe, du.	- - -	Dan C. Denham, do.	- - -	2,
Interest on above not being paid when due,	75	Milton Hall, do.	- - -	2,
	<u>50,75</u>	A Friend, do.	- - -	1,
Collected at an inquiry meeting, by the hand of		Miss Nancy Frost, Framingham,	- - -	50,
Rev. C. P. Grosvenor,	- - -	Michael Webb, jr. Salem,	- - -	2,
Dea. Peres Lathrop, Newton,	- - -	Friend, do.	- - -	10,
Rev. H. Jackson, Charlestown, for the library,	25,	W. J. Framingham,	- - -	1,
Rev. Wm. T. Brantly, Philadelphia,	20,			
Rufus Thayer, Randolph,	4,			

LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from June 22, to July 22, 1829.

By cash from the Black River, N. Y. Bap. Miss. Soc. per Jesse Elliot, Sec. of which \$23 is fur printing the Bible in the Burman lan.	40 00	H. B. Rounds, Esq. Treasurer of the Utica For. Miss. Soc. per Mr E. Lincoln, having been received as follows, viz.	
From Phineas Phillips, Great Valley, Penn. for the Burman Bible, per Rev. N. Davis,	10,00	Avails of mission box contributed by Females of Newport Church, N. Y. for education of Burman Females, per Miss Amelia Rounds,	3,34
Levi Morrill, Esq. Treas. of Penobscot Aux. For. Miss. Soc. per Mr Joshua Abbott, per Mr E. Lincoln, having been contributed as follows, viz.		Children in Denmark, for education of Burman children,	1,50
From Newport Pri. Soc.	4,02	For Burman Mission,	20,16
Bangor Female do.	6,00		<u>25,90</u>
Dexter Primary, do.	4,36	Collected at the Union Prayer-meeting in Malden for translating the Bible into the Burman language, by Dea. Wait, per Mr E. Lincoln,	10,60
Dover do. do.	14,37	Archibald Smith, Treas. of the York Bap. Association, per Mr Joseph Emerson, contributed at the York Bap. As. for Burman Miss. as follows, viz.	
Sangerville do. do.	3,37	By a friend in Cornish,	5,00
Corinth do. do.	6,57	By Mr Gillpatrick,	1,00
Charlestown, do.	10,23	Contribution,	2,15
Charlestown Female do.	7,12		<u>8,15</u>
Collected by Elder Robinson, on a mission at Etna and Dixmont,	1,75	From Miss N. Coffin, for printing the Bible in the Burman language, per Rev. Dr Sharp,	2,00
A friend to missions in Dexter for printing tracts in the Burman language,	20,00	From Mrs Sally Vanderpool, Treas. of the Newark, N. J. Female Soc.*	50,00
Mrs Maria Keen, Dexter,	3,50	Twenty-five of which is a donation by an individual to aid in the publication of the New Testament in the Bur language.	
Mr Thomas Ham, Ripley,	3,50	From female friends, West Dedham, for Burman Bible, per Rev. J. Aldrich,	5,00
Collected at ann. meeting, Dover,	6,00		<u>5,00</u>
	<u>85,35</u>		H. LINCOLN, Treas.
From Sarah M. Holloway, Hamburg, S. C. from Female Friends, per Rev. Dr Billes,	25,00		
From the Franklin Bap. Ass. per Rev. J. Peck,	50,00		
From friends at Newton, for the Burman Bible, per Mr E. Lincoln,	1,50		
From a friend to the Burman Mission, per Mr E. Lincoln,	2,00		

* Interesting communications to the Treasurer often accompany the freewill offerings of our female friends. We insert the following Note, addressed to us, from the Treasurer of this Society, under date of July 15, 1829.

Dear Sir,—Above is a remittance of Fifty dollars; twenty-five of which is a donation, by an individual who has directed that sum to be specifically applied to aid in the publication of the New Testament in the Burman language. The remaining twenty-five dollars is for the use of the Board as its exigencies may require. In a humble confidence on that God who has said, "Cast thy bread upon the waters, for thou shalt find it after many days," is this sum sent, believing that through the instrumentality of his children the Gospel of the kingdom shall be published unto every nation on the earth.

The Treasurer of the Executive Committee of the Massachusetts Baptist Education Society has received \$1922,00, since Jan. 1, the items of which will be published in the annual account.

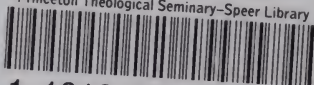
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